



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Yousabbaho*⁵⁹⁴² (says: *subhana Allah*) for Allah what (are) in the Heavens^w and what (are) in the Earth^w; for Him (is) the proprietorship and for Him (is) the praise; and He (is) over every-thing Omnipotent.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

2. He Who^a created you^b; so of you^b a disbeliever and of you^b a believers; and Allah by what you^z work (is) Baseeron (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

3. [He] created the Heavens^w and the Earth^w by the right^x; and [He] portrayed/fashioned you^b; so *absana* (*did the most desirable and delighting act with respect to*) [He] yourⁿ portraiture/fashion; and to Him (is) the destiny.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾

4. [He] knows what(are)in the Heavens^w and the Earth^w; and [He] knows what you^z conceal and what you^z disclose; and Allah (is) Omniscient by the chests' possession.

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾

5. Has not *ya'atekom* (*come to you^b*) *naba'o*⁵⁹⁴³ (*piece-of-and-availing-news*) (of) whom^r disbelieved they^z of then tasted they^z *wabala* (*burdensome ill-result*) (of) matter; and for them (is) a painful torment.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهُمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾

6. *Tha'leka* (*he-that-afar-it/that*) (is) because that [*it^x*]⁵⁹⁴⁴ were^w *ta'atey* (*approaching/coming-to*) them their messengers^x by the evidences^w then said they^z: humans aright-guide us; so disbelieved they^z and diverted they^z; and *istaghna*⁵⁹⁴⁵ (*affirmably enriched*) Allah; and Allah (is) Rich *Hameedon* (*iteratively praised and iteratively praiser He*).

ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾

7. Claimed who^r disbelieved they^z that never (to be) resurrected⁵⁹⁴⁶ they^z; let-say [*you^s*]: *bala*⁵⁹⁴⁷ (*certainly-not*); by my Lord, surely assuredly⁵⁹⁴⁸ (to be) you^z; afterwards surely assuredly *tonabba'ona* (*to informed by piece-of-significant-and-availing-news you^z*) by what you^z worked; and *tha'leka* (*he-that-afar-it/that*)

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

⁵⁹⁴² The word "yousabbaho" has no English equivalent! It means [he] says, "subhana Allah," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Every *tasbeeh* (saying *subhana Allah*) in The Qur'an is a *Prayer*, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*)!

⁵⁹⁴³ See the *Lexicon* attached to this Translation for "naba'al"

⁵⁹⁴⁴ This "*it^x*" refers to the "*right*" = (الحق) as the Arabic reference is to a "masculine," أنه

⁵⁹⁴⁵ The word "استغنى" = "أظهر أو أكد مقافته" meaning *showed or affirmed His richness*! See المغني للبيب

⁵⁹⁴⁶ The word "بعث" in "لتبعثن" carries several meanings, among them: *sent, arouse, resurrected, and prompted*!

⁵⁹⁴⁷ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

⁵⁹⁴⁸ The "ل" in "لتبعثن" and in "لتنبؤن" are *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in both cases by "assuredly"!

<p>(is) on Allaheasy.</p> <p>8. So let-believe you^z by Allah and His messenger and the illumination which^x We descended; and Allah by what you^z work (is) Proficient.</p>	<p>فَآمِنُوا بِاللَّهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾</p>
<p>9. Day [He] gathers you^b for the Gathering Day; (he-that-afar-it/that) (is) At-Taghabun's⁵⁹⁴⁹ (seemingly defrauding in the Resurrection) Day; and whoever [he] believes by Allah and [he] works righteously, [He] expiates a'n (off) him his misdeeds and [He] admits him paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (are) in it^w ever; tha'leka (is) the win the great.</p>	<p>يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾</p>
<p>10. And who^r disbelieved they^z and denied they^z by Our Aya'te^w (messages) those (are) The Fire's^w companions, immortals they^z (are) in it^w; and wretched (is) the destiny.</p>	<p>وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِفَاتِنَتِنَا أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبئْسَ الْمَصِيرُ ﴿١٠﴾</p>
<p>11. Not betided [He/it^w]⁵⁹⁵⁰ of a disaster except by Allah's leave; and whoever [he] believes by Allah (He) aright-guides his heart; and Allah by every-thing (is) Omniscient.</p>	<p>مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾</p>
<p>12. And let-obey you^z Allah and let-obey you^z the messenger; then en (if) you^c diverted, then verily only on Our messenger (is) the announcement^x the manifester^x</p>	<p>وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رُسُولِنَا الْبَلْغُ الْمُبِينُ ﴿١٢﴾</p>
<p>13. Allah no an elaba (a deity) except Him; and on Allah then let trust the believers.</p>	<p>اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾</p>
<p>14. O you who^r they^z believed: verily of yourⁿ spouses and yourⁿ children (are) foe⁵⁹⁵¹ for you^b; so ehdbro take-caution you^z towards them; and en (if) you^z pardon and you^z condone and you^z forgive, then verily (is) Ghafooron (iterative forgiver), Raheemon (iterative mercy Giver).</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾</p>
<p>15. Verily only, yourⁿ possessions and yourⁿ children (are) a fetnaton^w (essay/enticement/allurement/charm)^w; and Allah has great remuneration.</p>	<p>إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾</p>

⁵⁹⁴⁹ The word "At-Taghbun" literally means: *mutual defrauding or slighting*! And the "Resurrection Day" is referred to as such because the Paradise folks and the Hell folks mutually "defraud or slight" each other! As *each* of Paradise and Hell is made up to contain *two* places for potential occupiers, but ultimately only one would occupy both! And this is how and Allah knows best! Allah created for *each* being of the believers and the disbelievers, *two* places in Paradise and *two* places in Hell! So, on the Day of "At-Taghbun" the folks of Paradise *exchange* their *places in Hell* by giving them up in favor of the disbelievers and *simultaneously* taking the disbelievers' *places in Paradise* which would have been for the disbelievers had the disbelievers believed and worked accordingly! So, such an *exchange* is an *exchange of "seemingly defrauding or seemingly slighting"*, as who would accept such an exchange but *coercively*! But that is the *right and just* recompense for both! As in this world the disbelievers had "sold" their Hereafter duties and neglected them! While the believers had "purchased" their Hereafter duties and worked righteously for them! So, there is no defrauding or slighting *per se* at all!

⁵⁹⁵⁰ The subjective noun (i.e. فاعل) for betided (i.e. أصاب) could be "He, i.e. Allah," or "it," = "مصيبة" = disaster!

⁵⁹⁵¹ The word "عدو" in Arabic is used for: (1) singular and (2) plural and as (3) "multitudinous foe," see النهادي and اللسان!

16. So *ettaqo* (let reverentially guard you^z not to displease) Allah whatever you^z could and let-listen you^z and let-obey you^z and let-expend you^z *khayran* (choicer/-superior/worthier) for yourⁿ selves; and whoever [he] (is to be/being) precluded himself's^w *shubha*⁵⁹⁵² (stinting towards doing what is obligatory) then those they (are) the thrivers.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمَعُوا
وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ
وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ
هُمُ الْفَالِحُونَ ﴿١٦﴾

17. *En* (if) you^z loan Allah a loan^x *hasanan*^x (desirable and delighting) ^x [He] doubles it ^x for you^b and [He] forgives for you^b; and Allah (is) *Shakoron* (iterative Thanker), Forbearer.

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا
يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ
شَكُورٌ حَلِيمٌ ﴿١٧﴾

18. The unseen and the seen Knower; The Mighty *Hakeemo*⁵⁹⁵³ (infinite *hekma* Possessor).

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾

⁵⁹⁵² The word “*shubha*”=“الشح” versus “البخل” the two words are too different! “الشح” means deficiency in obliging towards what is expected or presumed duty or responsibility, where as “البخل” is greed in giving wealth! So, “*ashubha*” is (stinting towards doing what is dutiful, i.e. obligatory)!

⁵⁹⁵³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”